Regd. No. L 7676

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The TAHRIK-i-Jadid

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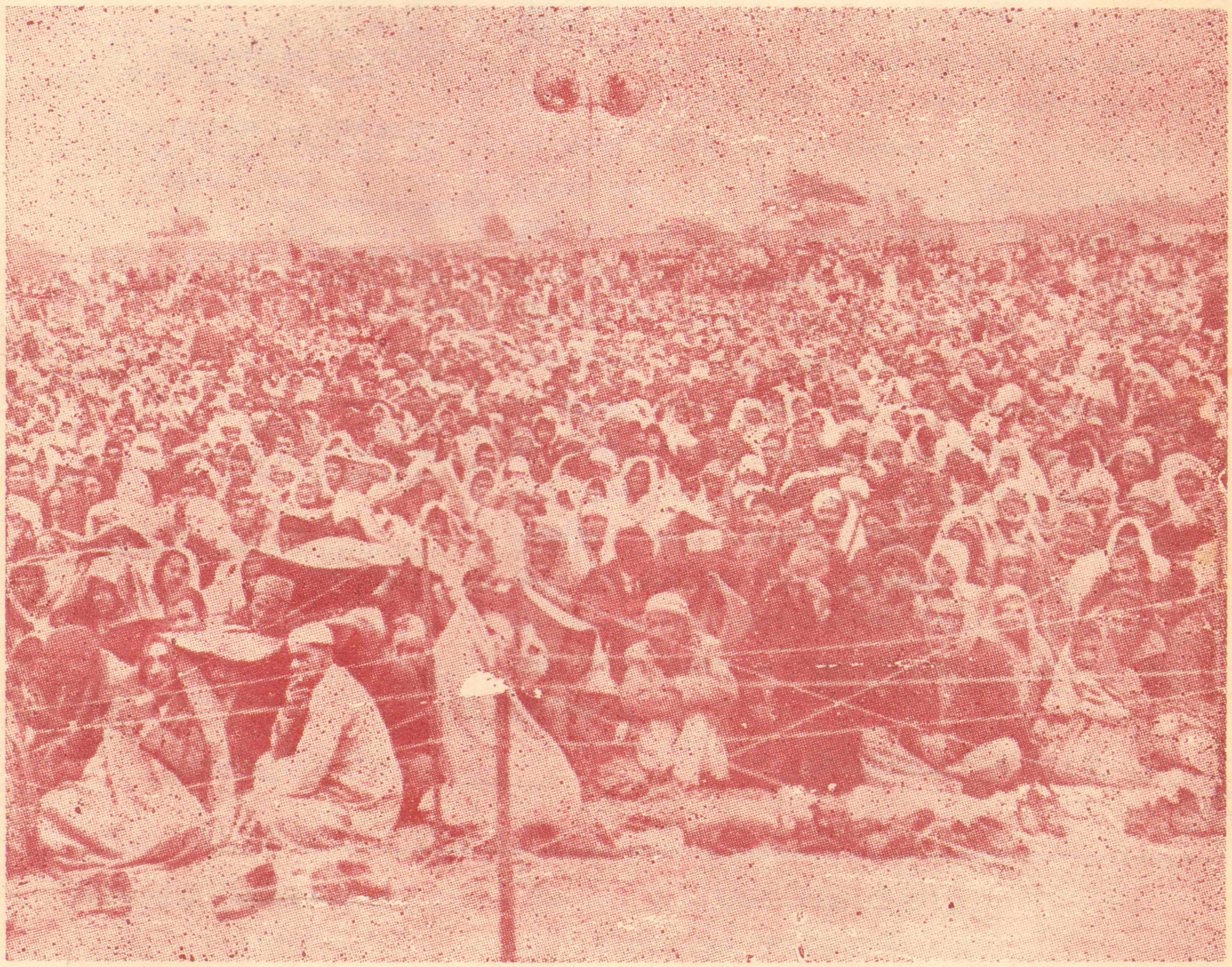
Editor :
NASEEM SAIFI

TABLIGH 1354 H.S. ◆ FEBRUARY 1975 C.E.

Despite heavy rain the Gathering is listening attentively to the Address of Hazrat Khalifatul Masih on the occasion of Jalsa Salana 1974.



احمدیہ جماعت کے جلسہ سالانہ منعقدہ دسمبر ۱۹۷۴ کا ایک منظر

بارش کیوجہ سے احباب نے چادریں سروں پر تانی ہوئی ہیں اور نہایت توجہ کے ساتھ حضرت خلیفۃ المسیح الثالث ایدہ اللہ تعالیٰ بنصرہ العزیز کے ارشادات سن رہے ہیں

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

VOL. XI — No. 2
February 1975

Editor
NASEEM SAIFI

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

REPENTANCE

WHEN someone repents from the core of his heart, Allah forgives his sins that he had committed in the past and enables him to do good deeds in the future. His prayers are heard and God becomes the friend of his friends and the enemy of his enemies. The evil that is ordinarily destined for him is removed and he is saved from it. Needless to say that everybody in this world stands in great need of being saved from trials and tribulations and he really wishes to be saved from tribulations and epidemics which are his lot for his shortcomings and default. This is made possible only by dint of true repentance. Thus one of the advantages that accrue from repentance is that God becomes the Protector of the Repentant.

(Malfoozat Vol. VII P. 155)

Printed at the Nusrat Art Press, Rabwah, & published by Abdul Latif Khan for Tahrik-i-Jadid, Anjuman Ahmadiyya Pakistan, Rabwah.

What Islam Teaches about Salvation

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The second day of the Jalsa being Friday, Hazrat Khalifatul Masih III arrived at the premises of the Jalsa at 1.45 p.m. He first led the Friday Service and then addressed the Gathering, that being his first major speech of the Jalsa.

In his Friday Sermon Huzur dilated on the theme of salvation. He explained in some detail what Islam teaches about salvation and how to achieve it. Islam tells us, he said, that salvation is an eternal bliss and joy the kind of which is not to be met with any where and which is far above the joy that worldly pleasures can provide. It really depends on the God - realisation and His love and pleasure. The nearer we advance to God the closer we come to salvation and the higher becomes our grade of joy. He who attains to this kind of joy indeed becomes the recipient of paradise. This also should be remembered that one cannot attain to salvation - or this kind of joy, in other words - without acting on the Islamic Law i.e. the Shariat given to mankind through the Holy Prophet Mohammad, peace and blessings of God be upon him. That is why the Holy Prophet is given the title of Rahmatul-lil-Aalamin i.e. mercy for the worlds.

Huzur also compared this idea of Islamic salvation with salvation as found in other religions and referred to the excellence and superiority of the Islamic ideology.

He laid stress on the fact that it was vital for every one to tread on the path chalked out by the Holy Prophet. That and that alone, he said, is the way to deserve Paradise. He also pointed out that God was gracious enough to grant human beings, the talents which if fully developed could easily enable us to do the needful. These talents, he remarked, were of different degree, with different people but every body had to - and could - develop them to their fullest capacity.

He prayed to God that He may enable all the people to derive the fullest benefit from the Holy Prophet, peace be on him.

—◀◆▶—

On Friday the third of January 1975, Huzur expressed great pleasure and hearty thanks to God for the grand success that the Jalsa had been favoured with by Allah. He remarked that though friends were worried about the Jalsa and many feared that it might not be held at all, the Jalsa brought down great blessings of Allah and it proved to be a great source of satisfaction to all and sundry. He exhorted the Jamaat to be thankful to Allah and in gratitude to Him they should gird up their loins for the service to His cause.

He said that the second thing that he would like to say was that one year had passed and another year had ushered into our lives. "We should not forget that a believer always moves forward. Not only he does not move back-ward, he even does not keep standing at one place.

The last year had some bitterness for us but along with that, it also brought universal blessings and it made the mercy of Allah more conspicuous. Last year was the first year of the Jubilee Scheme and it also became the first year for universal opposition and a concerted effort against us. That being the case, the manifestation of the love and mercy of God also became universal. Now the second year has dawned and another year has been added to the life of the Jamaat. While the individuals by the passing of the years, move towards old age, the Jamaat or I should say we as the members of the Jamaat, grow young."

He further remarked that this Jamaat had been established for a specific purpose and that is why God has been nourishing it like a seed that germinates and grows into a plant and continues growing. That day is sure to come when the whole of the world will sit under the shade of this tree and the world will have fully realised the Being of Allah. The members of the Jamaat have a great responsibility in connection with the achievement of this objective and we have to carry out that responsibility by saying : ایاك نعبد و ایاك نستعن (Thee alone do we worship and Thee alone do we ask for help) and by praying to God اهدنا الصراط المستقیم (show us the right path). We should continue praying and asking for God's help that He may grant us His succour at all the times and in all the circumstances through which it is destined that we should pass. He should hold us by the hand and lead us to our goal.

Huzur said, "Every year of ours is full of blessings and the Mercy of Allah. Let us begin the new year with humble prayers that none of our shortcomings may come in our way to stop us from proceeding forward and that He may favour us with greater success in the current year than He has been doing in the past."

Before closing, he announced the new year for the Waqfi Jadid. He exhorted the Jamaat to contribute generously and to pray and plan for the success of this scheme.

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Eidul Azhiya

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The Eidul Azhiya was celebrated in Rabwah on the 25th of December 1974. Since the Jalsa was to begin on the 26th of December a large number of the members of the Jamaat had come to Rabwah from other towns of Pakistan. Thus the gathering on this occasion was much greater than usual.

The Prayer was led by Hazrat Khalifatul Masih.

In his Sermon Huzur dealt with the philosophy of Islamic worship. He said, "There are two aspects of Islamic worship ; some times one is conspicuous, some times the other. One of these aspects is humility and meekness and the other aspect is love and self sacrifice. For example humility and meekness are very conspicuous in Salat (Prayer) whereas Love and self sacrifice are vividly seen in the worship termed as Haj. Haj teaches us to lead a life of love for God and this love should take the form of ecstasy. The fulfilment of this duty has been called "*Zib-hi-Azeem*" by God (i.e. the great sacrifice). This word "*Zib-hi-Azeem*" denotes that the real thing is not to slaughter the rams or to circumambulate round the Kaaba or to kiss the Black Stone—rather it is to obey the commands of Allah, these acts being the symbol of obedience. The fact is that Hazrat Ibrahim laid the foundation of a great training course. When he was about to slaughter his son in compliance with what he had seen in a dream, he was told to start the ritual of slaughtering the rams : this was to denote that it was not the sacrifice of one person that was required but a nation had to make sacrifices in order to further the cause of the religion to be ushered into the world by the Holy Prophet Mohammad, peace and blessings of Allah be upon him."

Huzur further told his audience that Hazrat Ibrahim trained his posterity in so nice a way that they continued being appointed as Prophets by God. Thus generation after generation they made preparations for the acceptance of the Holy Prophet. The result was that the Companions of the Holy Prophet made unprecedented sacrifices to maintain and further the cause of Islam. They were so devoted to Holy Prophet that never any group of people had been like them any where in the world.

Huzur further said, "We have been raised in this Age to make sacrifices and have nothing to do with the worldly pelf and power. We have to shout the slogans of AllahoAkbar in all the parts of the world and we have to see that the Flag of the Holy Prophet, peace be on him, flies highest. That is how we have to show in a practical manner what *Zib-hi-Azeem* really means.

A silent prayer brought the Sermon to a close.

Midnight Prayer

O lover keep
the prayer-mat deep
under your face
then you will trace
out inner space
be granted grace
so that you weep
before you sleep

Hadayat-Ullah

A Grand Occasion
Our 82nd Jalsa Salana
at Rabwah

Digitized by Khilafat Library Rabwah

The 82nd Jalsa of the Ahmadiyya Jamaat was held at Rabwah, on the 26th—28th of Fath/December 1974. It was attended by more than a hundred thousand members of the Jamaat from all the parts of the world. The delegates had started arriving quite a few days before the commencement of the Gathering, the largest delegation being from the United States of America.

ON the 26th of December—the first day of the Jalsa—the audience started pouring in much earlier than the appointed time. The hoisting of the Flag of Pakistan and that of the Ahmadiyya Jamaat was done before starting the scheduled programme. It was Sahibzada Mirza Mansoor Ahmad, Nazir Aala, who hoisted the flag of Pakistan while the honour of hoisting the flag of the Jamaat fell to the lot of As-Sayed Munirul Husni of Syria. When the flags were hoisted appropriate slogans were shouted by all those present and also they stood up to honour the ceremony of hoisting of the flags.

Hazrat Khalifatul Masih III, arrived at the premises of the Jalsa at 9.30 a.m. and as soon as he greeted the Gathering with Asslamo Alaikum, all those present answered him with a loud 'Wa alaikumussalam'. Huzur waited for some time to let the people have their seats and to allow those who were hurriedly moving towards the Jalsa premises, some time to reach there. He told them to move quickly but with dignity and also to keep silent but to continue praying to God.

When most of the people had come inside and taken their seats on the ground or on the galleries, Huzur asked for the recitation of the Holy Quran and the reading of the poem to be done. After these two items, he got up to address the audience, but before doing so he told the Gathering to shout the slogan of Allaho-Akbar and only this slogan and no other. There was unprecedented zeal in the shouting of slogans for they came from peoples of various lands and various races and colours.

To start with his inaugural Address, Huzur expressed his pleasure and thanks to God for there being 50 percent more of audience as compared with the first day of the Jalsa for the last year. He remarked tha there were great many factors working against the people attending the conference and even doubts were cast on

the very possibility of Jalsa being held. The rumours were spread all over the country and nobody could guess how the things would take the turn but still the attendance was extraordinarily satisfactory. Condemning the rumours as baseless, he assured the people of Pakistan that in no case the Headquarters of the Jamaat was to be shifted from here to another country. He laid stress on the fact that "Pakistan is our mother land and we respect it and we have regard for it as one should have for the mother." He referred to the Hadith which says the Paradise lies under the feet of the mother. This is our country. We have made sacrifices for it and we will continue making sacrifices for it. He said "I have been telling the Jamaat again and again and acting on my advice they have always been praying for the stability and prosperity of Pakistan and I am sure that they will continue doing so in future as well. The Holy Prophet, peace and blessings of Allah be upon him, is reported to have said that the love for one's country is a part of Faith. He has also told his Ummat that the paradise lies under the feet of the mother. I conclude from these sayings of his that it is the duty of all of us to make our mother land a Paradise on this earth. This can be done by having great love for it and by offering all the necessary sacrifices."

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Huzur remarked that it was the duty of the members of the Jamaat to pray for the stability and prosperity of this country. It is in fact, a must for them, he said.

Later on in his Address Huzur referred to some of the blessings of Allah that He had so graciously showered on the Jamaat during the current year (1974) despite the fact that some bitterness was also created by some people. Nobody could snatch our smiles from us, he said.

In the end he prayed to God that He may remove the rancour and bitterness from the hearts of the people and bring them to the truth of life as presented by the Holy Prophet Mohammad, peace be on him. and also that He may enable all the members of the Jamaat to carry out their responsibility with success. He also asked the Jamaat to pray for the success of his plans for the progress of the Jamaat.

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ON the second day of the Jalsa, Huzur addressed the Gathering in the second Session. This day being Friday, He first led the Friday Service (the gist of the Khutba is reproduced elsewhere in this issue) and then took the Chair to start the Session of the Jalsa. The recitation of the Holy Quran and the reading of the poem were preceded by the slogans of Allaho-Akbar and Hazrat Khatamul Ambiya Zindabad. This shouting of the slogans was done on the specific instructions of Hazrat Khalifatul Masih.

Starting his Address Huzur told the Jamaat of some of the blessings that God was showering on the Jamaat. He made mention of the activities of the Jamaat abroad in connection with the welfare of the people in general.

He said "We are serving mankind to the best of our abilities and with the confidence that that is how we can bring the whole of mankind under the banner of Holy Prophet Mohammad, peace and blessings of Allah be upon him. That indeed was the basic aim of the advent of

the Holy Prophet The Holy Prophet, peace and blessings of Allah be upon him, called humanity towards Allah, the Creator of the Universe and exhorted them to inculcate His love in their hearts."

Huzur remarked that the Ahmadiyya Jamaat was trying all it could to see that the hearts of the people were filled with the love of God and His Messenger. It had been foretold, he said, by the Holy Prophet that it would happen like that in the latter days as it had also happened in the earlier days of Islam.

This time is definitely the time referred to as the latter days and it has been destined that the whole world should be united as the Ummat of the Holy Prophet through the Promised Messiah, peace be on him, Huzur added. This Jamaat has been established for the achievement of this purpose. We could also observe that the various people of the world were getting more and more conscious of coming together like one nation. Various Isms and philosophies are in their own respective places trying to dominate the world. Huzur mentioned three isms that had been ushered into the world one after the other. They were, namely, Capitalism, Communism and Socialism. Everyone of them is trying hard to win the world to its own side and thus unite all the nations under its own banner. All these isms have failed because, in addition to many other shortcomings, they have left the path of uniting the world and have begun making compromises. In fact it is the circumstances that have compelled them to do so.

Huzur dealt with the glaring shortcomings of these isms and declared that it was Islam and Islam alone that could perform this job. The world could become one people, only through Islam This he said is the destiny ordained by God Himself and nobody could bring about a change in it. That is why the signs of the people coming together are becoming more and more conspicuous.

Huzur then talked of the books and the magazines that are being published by the Jamaat and also the work that Waqfi Aarzi is doing in connection with preaching. He made mention of the activities of the Tahrik-i-Jadid, Waqfi Jadid, Fazl-i-Omar Foundation, Majlis Nusrat Jahan, and he told the audience something about the newly opened schools and Dispensaries and also the work that is being done through the Centenary Jubilee Fund Scheme.

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Through all these things, he said, the seed of the dominance of Islam has been sown and it is germinating. Very soon, it will grow and flourish and become pleasing to every eye. Then the code of life given by Islam will truly and really come into force. In this connection Huzur drew the attention of the Jamaat to the responsibilities that they must carry out and prayed to Allah for His unprecedented help.

At the close of his Address the people again shouted Allaho Akbar and Khatamul Ambiya Zindabad.

—◀▶—

ON the third day of the Jalsa there were no less than one hundred and twenty five thousand men, women and children who very attentively listened to the Address of Hazrat Khalifatul Masih III. (Women had the Address relayed to them in their own premises of the Jalsa) The theme of the Address was "The Be-

liefs of the Ahmadiyya Jamaat." While explaining the details of the Beliefs of the Jamaat he stuck to his own side w thout mentioning what others believe and how the beliefs of the Jamaat differ from theirs.

The first part of this session was marked by drizzling and the heavy shower but it was a wonderful scene which outsiders were surprised to witness that despite heavy shower not a single person moved from his place. Every-body kept sitting quietly and calmly listening to the Address of Hazrat Khalifatul Masih. Huzur told the audience to warm up with the slogans of Allaho Akbar, Khatamul Ambiya Zindabad and Ghulam-i-Mohammad Zindabad. They also shouted the slogan of "Insaniyyat (humanity) Zindabad".

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In his address Huzur explained to the audience what really was the concept of God presented by the Holy Quran - that is what we believe about Allah, he said. Huzur also explained the Ahmadiyya Belief about the Holy Prophet, peace and blessings of Allah be upon him. He mentioned the chain of Prophets who had been sent by God to various peoples in various parts of the world and remarked that the Holy Prophet was the best and the greatest of them all. In fact, he said, it is beyond the perception of man - the status of the Holy Prophet is so high. He was "human being" and at the same time an "enlightening light" that could make others shine. As a human being he was a model and an example for all the peoples till the end of this world. The Holy Quran refers to this fact in the words :

لقد كان لكم فى رسول الله اسوة حسنة

And in his capacity as the enlightening light, he was Khatamul Ambiya. He is the ultimate aim of the creation of the Universe. God revealed to the Holy Prophet :

لولاك لما خلقت الافلاك (الحديث)

i.e. had it not been for you I would not have created the heavens. His Light was the first thing created by God and that is why all the Prophets who even appeared before him were the recip ents of his light for, he w s Khatamun N biyyin, even at the time that Adam was still in the shape of mud. Likewise, since after the advent of the Holy Prophet, who ever receives any favours from Allah, and is granted any spiritual rank. he does so through the benevolent influence of the Holy Prophet, peace and blessings of Allah be upon. him. He also told the audience that the Jamaat believed the Islamic Shariat to be the final law of God given to mankin i and that no portion of it would ever be abrogated, nor any thing would be added to it. The Jamaat, he said, was estabi shed in this age to work on the Islamic Shariat and to see that the practice of this Shariat was well grounded. The Jamaat, Huzur said, was trying hard to achieve this aim and the day was not very far when the whole world would benefit from this favour of God.

Huzur closed his address with prayer for the whole Jamaat, in fact with prayers for the whole world and declaring the Jalsa ended he granted permission to the guests to go back home at their convenience.

Award of Flags

On the second day of Jalsa, Hazrat Khalifatul Masih III was gracious enough to award the Khuddamul Ahmadiyya and Ansarullah Flags to the branches which had been declared as the best branches during the current year (1974).

The Khuddamul Ahmadiyya Flag was won by the Majlis Khuddamul Ahmadiyya, Rabwah while the Ansarullah Flag was deserved by the Majlis-i-Ansarullah of Islamiyya Park, Lahore. The requests for the award of the Flag were made to the Khalifatul Masih by Ataul Mujib Rashid, President of the Khuddamul-Ahmadiyya and Naseem Saifi, Qaid Umoomi, Majlis Ansarullah.

Beautiful Remark

When Hazrat Khalifatul Masih saw the members of the Police Force standing on the galleries to perform their duty Huzur remarked that this was the first time they had come for this kind of job and while standing in that posture they looked very beautiful.

This remark of Hazrat Khalifatul-Masih was very highly appreciated by all and sundry.

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A LETTER

The following letter has been received by Hazrat Khalifatul Masih III from Bro. Abdus-Salam Madsen of Denmark.

My Beloved Imam,

Assalamo Alaikum,

Back in my own country I recollect the days of Jalsa 1974 with great joy and thankfulness to Allah that He made it possible for me to attend it under these special circumstances. Really, it was a grand manifestation that the cause of those who devote life and property for Islam are still on the march forward. Alhamdo Lillah !

I was as always deeply touched by your concern for the humblest and your God-given tranquility and determination in this time of testing and trial. May Allah always be with you and give you added strength.

Please accept our sincerest Salams and convey the same to all your dear family. Request for prayers !

Yours Humbly,
(Abdus-Salam)

Universal Brotherhood

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Khuddamul Ahmadiyya receive JALSA DELEGATES

Reception

The Tahrik-i-Jadid section of the Khuddamul Ahmadiyya (Central) held a Reception for the Delegates who had come to attend the Jalsa, from foreign lands. The function was arranged at the Aiwan-i-Mahmud and it was attended by the Delegates as well as some local dignitaries.

The aims and objects of the function were dilated upon by Nasem Saifi, the Acting Vakil-i-Aala and Vakilut Tabshir who also has served in West Africa as a Missionary of Islam for no less than 20 years.

The Address was read out by Maulvi Mohammad Aslam Qureshi, ex-Missionary for Mauritius and Mohtamim, Tahrik-i-Jadid, Khuddamul Ahmadiyya. He welcomed the Delegates and told them how much the Khuddam were delighted to have them in their midst. He further remarked that he was sure that this meeting would strengthen the relations between the Missions and the Headquarters and that would enable all of them to serve Islam better and with greater zeal.

The answer to the Address was given by Mr. Noor Ahmad Bolstad as representative of all the Delegations. He expressed his pleasure at being in the midst of the people of various races and colours but belonging to the same faith. He admired the teachings of Islam for having brought humanity so close to one another and remarked that they were like real brothers.

Mr. Bolstad who is Norwegian and has translated some of the books in his mother tongue to spread the teachings of Islam expressed his certainty of faith in the great future of the Ahmadiyya Jamaat which he said was the only Jamaat concerned with the progress of Islam and the upliftment of the Muslims on a Universal basis. He also thanked the Missionaries of the Jamaat who take so much of pains to teach Islam to the peoples of the world.

Mr. Bolstad was followed by Mr. Ata-ul Mujib Rashid, the President of the Khuddamul Ahmadiyya Association with thanks to the Delegates and all others who attended the function.

A silent prayer brought the Reception to a close.

Forty Languages

The World Languages Meeting was held on the 26th of Fath/December 1974 at the Masjid Aqsa after the Isha Prayer. It was presided over by Sahibzada Mirza Tahir Ahmad—a

grandson of the Founder of the Ahmadiyya Jamaat.

A passage from the writings of the Promised Messiah, peace be on him, was given to the Speakers who were forty in all. The languages into which the message was translated belonged to various parts of the world—East Africa, West Africa, U. K., Europe, U S.A., Pakistan, India, Indonesia, Siri Lanka and Mauritius.

As usual, the audience was thrilled to hear forty languages serving the message of the Promised Messiah, peace be on him. At intervals, the chairman continued introducing various aspects of the activities of the Tahrik-i-Jadid in different countries of the world. The passage which was rendered into forty Languages said :

"The Almighty God has told me again and again that He will grant me greatness and grandeur and will create love for me in the hearts of the people and He will spread my dispensation in the whole world and make my Sect dominate all other Sects. The members of my Sect will attain to such perfection in knowledge and God realisation that they will shut the mouths of all others with the light of their truth and with their arguments and signs. Every nation will drink from this fountain and this Dispensation will expand with great speed and make progress, so much so that it will envelope the whole world. There will be great hindrances that will come in the way and there will be great trials but God will remove all of them."

—◀▶—

Jalsa arrangements inspected

Four days before the commencement of the Jalsa, all the necessary arrangements had been completed for it by the Afsar Jalsa along with a host of his helpers. Hazrat Khalifatul Masih being indisposed on the 22nd of December—the day fixed for the inspection of the arrangements for the Jalsa—a Syrian member of the the Jamaat, Brother Munirul Hisni, addressed the workers. The Afsar Jalsa Salana, Ch. Hameedullah, introduced the workers to Brother Munirul Hisni and explained at some length the duties that had been allotted to them. He also told the workers that their main duty was to give service to the guests of the Promised Messiah and to make their stay here at Rabwah,

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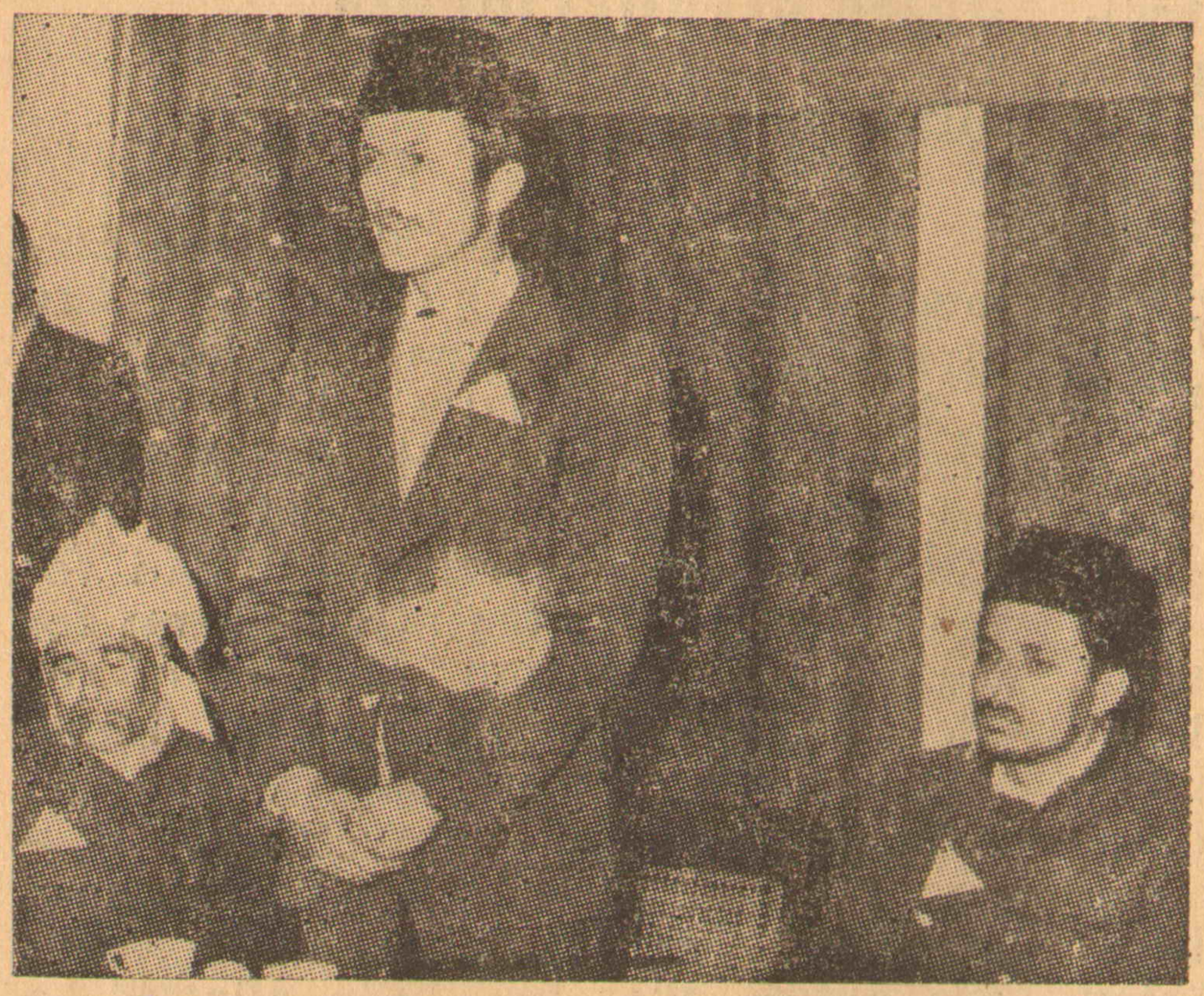
as comfortable as it possibly could be made. He delved into the history of Ahmadiyyat and cited some instances to show how great was the regard that the Founder of the Jamaat had for his guests.

Bro. Munirul Hisni addressed the workers in Arabic and gave them some very useful pieces of advice which could help them on the occasion of Jalsa as well as on other occasions in their lives. A silent prayer led by him brought this function of Inspection to a close. (The Arabic speech was rendered into Urdu by Professor Basharatur Rahman, Nazir, Talim.)



Mr. Noor Ahmad Bolstad of Norway addressing the Reception Meeting held by the Khuddamul Ahmadiyya on the occasion of Jalsa Salana 1974.

ناروے کے مکرم نور احمد صاحب
بولستاد مرکزی مجلس
خدام الاحمدیہ کے استقبالیہ
میں تقریر فرما رہے ہیں۔

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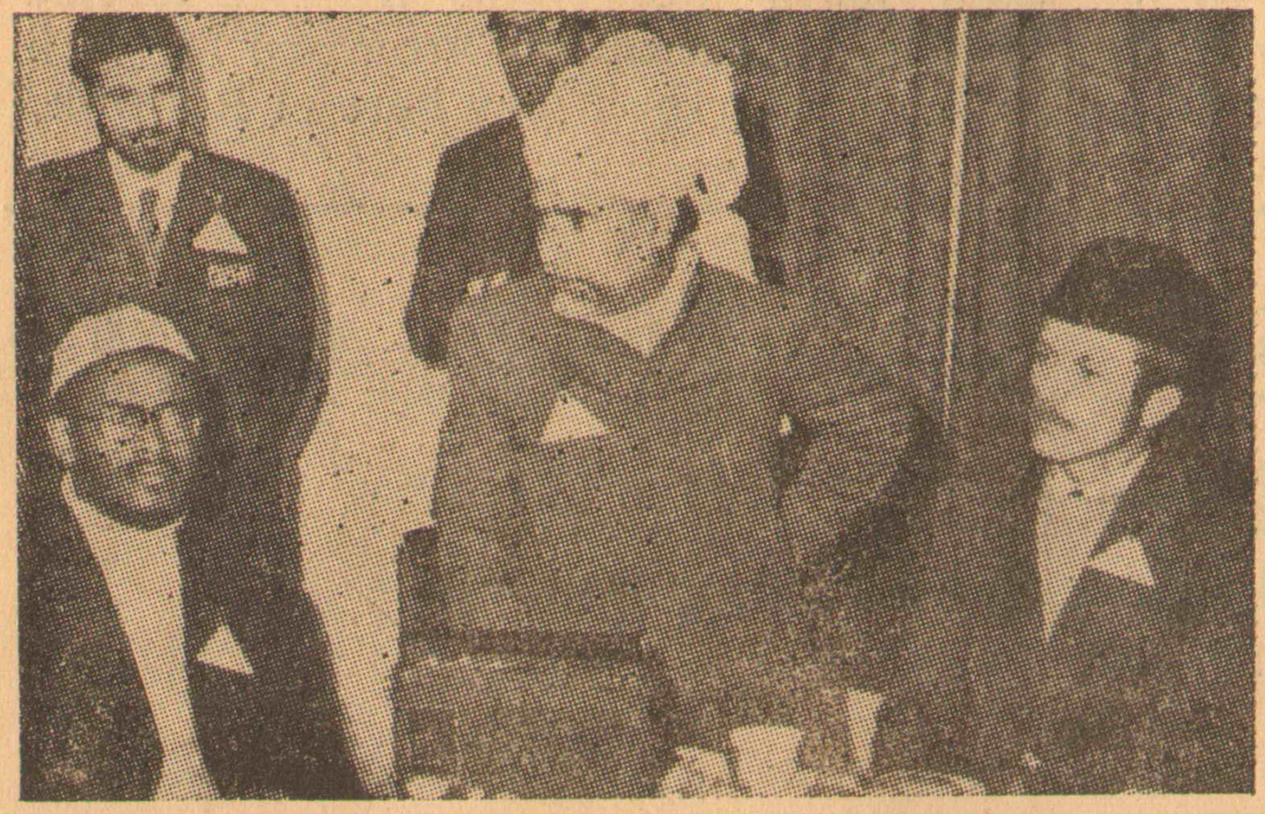

Ex-Chief Missionary of West Africa introducing the Reception of Khuddamul Ahmadiyya. On his left is Mr. Noor Ahmad Bolstad of Norway.

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تقریب کا ایک اور منظر

Nigeria Broadcasting Corporation

Naseem Saifi

BLESSINGS OF FASTING

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I am sure you will agree with me that there are always two occasions when we ought to think of things on which we have to base our actions. One, before we start doing it, and Two after we have done it. Before we start doing a thing we ought to know why it has to be done and how it can be done best. Having done it, we ought to find out how far we have been successful in doing it and what have been the causes of our failure, if any. Also it is in our interest to find out how that action can be utilised in our future life. I hope you understand what I mean by utilizing that action. Well, to be very clear, I should like to put it thus. When we have completed an act, it is in our interest to find out how the benefit of that act can be made to stay with us for a longer period.

As for fasting, you might remember that I spoke to you on this subject in the very beginning of the month. I told you what we had to do and how we had to do it. I also mentioned the advantages that could be derived therefrom Now, we have come to the end of this blessed month. And I think having reached the end of it we must look back and find out how far we have availed of it and what changes it has effected into our lives. Also we should try to find out to what use we can put these changes or in other words how the blessings of this month can continue to be with us for the rest of the year.

A cursory glance at the verses which I recited in the beginning brings three things to our mind. First and foremost they mention the fear of God as a result of the sincere fasts that the Muslims have been enjoined upon to keep. The second thing that these verses make clear is helping the poor. For, we have been told that those who can fast only with great difficulty should feed a poor. And the third thing is that we should obey God in all His commands and have a perfect faith in Him.

I now take up these three thing one by one. First of all, the fear of God. Fear of God does not actually mean the fear which makes a man run away at the very sight of the things which he fears. The Holy Prophet Mohammad, peace and blessings of God be upon him, used to say that when you pray, it should be as if you see God, and if that be not possible, then let it be as if God sees you. From there we take a clue and say that fear of God actually means that whenever we do something we should try to realise that God sees us. You know if we actually do that, we won't go wrong. The fasting helps us create the fear of God in our minds. Who but only God is watching over our fasts. Can't a man hide in a room and eat when he feels hungry. He can, quite easily, do that. But he doesn't do that. Because he knows that there is no hiding from God. Wherever he might go, he would still be in the sight of God.

Talking of the fear of God, a Hadis of the Holy Prophet comes to our mind. He says: Fear God in the

matter of women. That is, do not maltreat them. Is it not a fact that we maltreat them—that is whoever does that because we feel that we are above them and in this matter there is nobody above us. But if we can realise that God is above us and He sees us all the time, we would certainly not maltreat women.

The second thing is helping the poor. Islam is the only religion which nas taken practical steps to uproot the social evils and it has done so in very wise manners. As for poverty, who can deny that it is the cause of most of the upheavals in history. The rich do not care for the poor and the poor then take up the whole issue in their own hands. The result? a great upheaval. Everything goes topsy turvy. Islam has therefore taken pains to see poverty uprooted. It has done so in such ways that the whole process should be smooth and the results should be the best possible. Fasting has also been made one of the occasions when the poor should be helped. If we could take a clue from it and help the poor, definitely the unseemly scenes of begging on the roads would come to an early end.

The third thing is obedience to God in all His commands and to have perfect faith in Him. Well, that is the root of all the virtue that we can ever imagine of. He who hasn't got faith in God and who does not obey His commands, cannot prosper, neither in this world nor in the hereafter. His life will be a pack of lawlessness.

Well, these three things as I said in the beginning, come to our mind even if we cast a cursory glance at the verses which I recited while starting this talk.

Having reached the end of this month, can you now say that you have actually created the fear of God in your hearts? Can you say that you are now more prepared than ever before to help the poor? And, can you say that you are now more inclined to obey all the commands of God than you were before. I wish your answer is in the affirmative.

Please let us reflect over these things. Let us see to it that all the virtue that we tried to acquire during this month stays with us and continues increasing. I pray to God that He may accept the fasts of all of us and that He may reward us abundantly for the little that we have been able to do to please Him and for our betterment.

I pray for all of you and please you also pray for me that all of us may keep up the spirit of fasting and continue enjoying the blessings of God that usually descend during the month of Ramazan. May it be so. Amen.

The Review of Religions

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A MONTHLY MAGAZINE DEVOTED
TO THE CAUSE OF ISLAM
THIS IS AN ORGAN OF THE
AHMADIYYA MOVEMENT

ADDRESS

The Review of Religions, Rabwah, Distt. Jhang, Pakistan.

What happened to them

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(CONCLUDED)

Hazrat Imam Ibn Hazm, may God have mercy on him, was a very great scholar of Hadis, the Sayings of the Companions of the Holy Prophet, history and psychology and he was a very great literary person, historian, Jurisprudent, expert in Grammar a great poet and so forth and so on. His speciality was that he could deduce conclusions on all the matters, from the Holy Quran and the Sunnat of the Holy Prophet. The learned people and the jurists of his day disliked it very much and they unanimously declared that he had gone astray.

The book "*Mo'jamul Moallifin*" has the following about him:

> "He based his opinions about the religious matters on the Holy Quran and the *Sunnat* of the Holy Prophet, may peace and blessings of Allah be upon him, and criticised the learned and the jurisprudents very much He was therefore declared to have gone astray. The Government of his time was informed of the disorder (فتنه) that he was creating and the public was kept away from him and they were told not to have any thing to do with him. He was put to humiliaton and turned out of his town. He went to a jungle called Labla and stayed there till he breathed his last.

Hazrat Sayed Abdul Qadir of Jilan who is generally known as *Ghaus-i-A'azam* and was the Founder of the Qadiriyya Dispensation was also not spared. He was a great divine and scholar. Some of his books which are well known all over the Muslim world are "*Ghunyatut Talibeen*" "*Futuhul Ghaib*" and "*Bahjatul Asrar*". He is befittingly considered to be a king of the spiritual world.

It is a well known fact about him that Allama Abul Farah compiled a book in this connection and called it "*Talbisi Iblis*". In it he has referred to many *Sufis* in derogatory terms and has shown great impertinence about Sayed Abdul Qadir.

It is mentioned in the biography of Sayed Abdul Qadir (the book is titled as *Halaat Janab Ghausul A'zam*) that some short sighted people reckoned him among those who have gone astray and who have rebelled (against the religion of Islam).

This biography has been compiled by Ibn-i-Wasim and published in Lahore.

Hazrat Khawaja Frid-ud-Din Attar was also called a Kafir. He was so troubled by the people that he went into seclusion and led his life away from the gaze of the people.

Hazrat Allama Ibn-i-Rushd, may Allah have mercy on him was a great luminary in the spiritual as well as scholastic world. He was very learned in philosophy, divinity, medicine and mathematics. No less than forty books of his have been translated into Latin, Hebrew and other languages. In fact it can be said without the fear of refutation that the present day Western philosophy is based on his ideas. So far as learning is concerned, he is considered to be second only to Aristotle.

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He was declared by his contemporaries as a Kafir.

Maulana Abdus Salam Nadwi says, "Ibn-i-Rushd was dubbed as an irreligious person by his enemies. This accusation became a national and religious affair and thus he was sentenced to punishment. People were gathered in the Mosque of Cordova and along with them came the learned people and the jurisprudents. This gathering was called to tell the people that Ibn i-Rushed had gone astray and he becomes deserving of curses. Since Qazi Abu Abdullah bin Ibrahim al Asuli had also expressed views like those of Ibn-i-Rushd, he was also made to be present there. Qazi Abdullah bin Marwan addressed the Gathering and told them that every thing had two aspects, good and bad, or beneficial and harmful. If the good aspect, overpowers the bad aspect, we take it, otherwise we leave it. Then Khateeb Abu Ali bin Hajjaj announced that these people (who were under accusation) had become irreligious. As a result of this, they were turned out of the town. Ibn-i Rushd was sent to Bu Sina, a Jewish inhabitation near Cordova, for, it was pointed out by someone that he was of Jewish descent.

—◀▶—

Hazrat Shaikhul Akbar Mohyiddin Ibn-i-Arabi, may God have mercy on him, was called the greatest of the Kafirs.

He is one of those who left a deep and lasting impression on the Muslim Spain. The intel.egentsia were greatly influenced by him. He was a great scholar and divine and a profuse writer. Almost all the books that were authored by him are considered of an outstanding nature and he has thrown great light on the beneficence of Khatmi Nubuwat. But his contemporaries declared him to have gone astray and issued *Fatwas* that he was a Kafir (Disbeliever) rather the greatest of the Kafirs. Even his beheading was planned, though the plan did not mature.

Allama Qutbud Din of Shiraz is of the opinion that the Shaikh-i-Akbar was very perfect in his understanding of Shariat and in his practise of religion. The accusation against him sprang from the ignorance of his critics, he says. He adds that those who call him a bad person are like the people who oppose the Prophets. Hazrat Imam Fakhrud Din Razi and Allama Jalalud Din Sayuti are of the opinion that Mohyid Din Ibn-i-Arabi was a great divine, and Imam Sabki says that he was one of the signs of Allah.

—◀▶—

Hazrat Shaikhul Ashraq Shahab-ud-Din Suhrawardi, may God have mercy on him, was a great *Wali*. He is generally known as Shaikh-i-Maqtool (the great divine who was killed) or Qatilullah (i. e. he who was killed in the way of Allah). When he outpointed the jurisprudents of Halab, he was declared to be a Kafir and deserving of being beheaded.

Malik-uz Zahir, the son of Salahud-Din Ayubi put him behind the bars where he was strangled to death.

NizamudDin Auliya was a very great saint of his time but he also was declared to be an infidel. The book *Anwar-i-Auliya* says :

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"Seating arrangements were made in front of the Royal Palace and the king with his armed guard sat in the middle. On his right were the Ulema and their middle seat was occupied by the great Mufti (the one who issues decrees about religious affairs). The Mufti asked Nizamud Din Auliya if he was a Muslim. He answered in the affirmative and thanked God for being so. Then he was asked if he followed Imam Abu Hanifa. To this question also the answer was in the affiirmative. The Mufti asked if he used to listen to Music. Nizamud Din Auliya said that he did listen to the music. On this the Mufti asked him to produce the authority to justify his action. Nizamud Din Auliya referred to a Hadith which tells us that the Holy Prophet allowed the girls to do so on a certain occasion. The Mufti retorted, "you should bring the authority from the writings of Imam Abu Hanifa, for it is his follower that you profess to be." He said, glory be to God I submit the authority from the sayings of the Holy Prophet and you say that I should quote Imam Abu Hanifa. The authority I place before you is that of the prophet and you want it to be from the one who is a follower.

On hearing this, the great Mufti began to shout and incite the king by saying that the king was the helper of the jurisprudence of Imam Abu Hanifa and Nizamud Din was insulting the Imam. All the scholars joined the Mufti and the whole lot of them shouted that Nizamud Din had become an offender and impudent.

Hazrat Imam Ibn Taimiya, may God be pleased with him was a great scholar and a noble servant of Islam. He was highly religious and his valour was well known. He was troubled by the people for a long time and put in the prison. His death also took place behind the bars.

Allama Mohammad bin Shakir Qutbi tells us in his book *Fawatil Wafyat* that learned and the scholars of the days of Ibn Taimiya felt that he was causing dissension among them by going against their own cherished ways. They presented his case to the state authorities. All of them called him a Kafir and prepared memorenda against him. At last he was presented to the Royal presence in Egypt and as soon as he reached there he was put in the cell and tied with ropes. Later on his case was brought up before a Qazi (Judge) who sentenced him to be kept in the prison. There, having suffered every kind of torture, he breathed his last.

Hazrat Shams Tabrez, may God be pleased with him, was also declared to be a Kafir and he was skinned, killed and his body was thrown into a well. As great a man as Maulana Jalalud Din Rumi was his disciple and student.

Maulana Jalalud Din Rumi was also dubbed a Kafir. Those who issued the Decree of kufr

against him, went farther than that and pronounced that anyone who would not call him a Kafir would become a Kafir himself.

Hazrat Imam Ibn Qayyam, may God have mercy on him, was also tortured like Imam Ibn Taimiya. He was made to ride a camel and taken round the town. He was whipped mercilessly and then put behind the bars.

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Hazrat Sayed Mohammad Jonpuri, may God have mercy on him, was a great Wali but the so called learned people of his time declared him to be a Kafir.

Maulana Abul Kalam Azad says :

"In his days (the days of Sayed Mohammad Jonpuri) the Mahdawi Sect had just started spreading and people talked about it every where. The Scholars who had an approach to the royal audience were greatly busy in dubbing the members of this sect kafir and torturing them and putting them to death. This had become their favourite hobby and they were indeed very successful in this job of theirs. These people must have something to create dissension among the Muslims and to create disorder and kill them."

Hazrat Ahmad Bihari, may God have mercy on him, was put to death by Feroze Tughlaq in compliance with the *Fatwa* issued by the Ulema of *Delhi.*

Hazrat Mujaddid Alif Sani, may God have mercy on him, was a great revivalist. He struggled against the evil customs that had crept into the lives of the Muslims. He was reported to the king of his time - Jahangir - who was told that he was uttering the kind of things that put him in the category of Kafirs. The book entitled *Khazinatul Asfiya* says that some ulema of his time issued a decree that he being a Kafir deserved to be killed. They incited the people against him and there was an uprising resulting in his being imprisoned for one year under the royal decree.

Hazrat Sarmad, may God have mercy on him, was a poet who accepted Islam when he was quite young. In the reign of the Mughal King Shah Jahan, he migrated from Iran to India. Having lost the consciousness of his life he began to roam about barebodied. He composed a couplet which pointed to the fact, or the people thought it so, that the Holy Prophet, peace and blessings of Allah be upon him, had not gone to the heavens bodily, and that his Mi'raj was a spiritual experience. The Ulema of his time declared him to be a Kafir. He was also asked to recite the Kalima. He recited the words *La Ilaha* and did not proceed further to complete it. When he was asked the reason for it, he said that he was still in the stage where only this much could be recited. Unless he entered the next stage he would not add *Illallah.* This added to the resons of his being a Kafir. It was therefore declared that only true repentance could save him from being beheaded. He refused to repent. Consequently he was taken to the Central Mosque and put to

death there. A little before that he recited a poetical verse which freely translated means : There was a great noise and it awakened us from the sleep of non - existence. We saw that it was still night of disorder and therefore we again went to sleep.

Maulana Abul Kalam Azad says : In this period of a thousand and three hundred years of Islam the pen of the jurisprudents has been like a drawn sword and it has shed the blood of thousands of truth-worshippers. Open the pages of the history of Islam from anywhere, you will find hundreds of instances where the king wanted to shed blood and the pen of the Department of jurisprudence and the sword of the army general became simultaneously active. Not only the mystics and the patriots, even the Ulema whose intellect approached the secrets of the truth had to pass through trials and tribulations and got rid of them only by getting themselves beheaded. Sarmad was also a martyr of the same sword."

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Hazrat Ma'sum Ali Shah Mir, may God have mercy on him, was the founder of a new mystic dispensation. A report was lodged against him that he and his followers were rebels against Islam and the State. The king-Ali Murad Khan-issued orders to cut off their noses and to clean shave the beards of all of his followers. In addition to all this, Hazrat Ma'sum Ali Shah was done to death mercilessly.

Hazrat Mazhar Jan Janan, may God have mercy on him, was a mystic and a poet. He is considered to be a great benefactor of thd Urdu language. He was also dubbed a Kafiir and shot dead for his being a rebel of Islam.

Hazrat Mohammad bin Abdul Wahhab, may God have mercy on him, was a great revolutionary who founded the Wahabi Movement. The whole of his life he struggled to establish the way of life prescribed by Islam through the practice of the Holy Prophet, peace and blessings of Allah be on him. A decree of his being a Kafir was issued by Imam Assyyed Ahmad bin Zaini, the Mufti of the Haram Sharif.

Hazrat Sayyed of Breli and **Hazrat Shah Ismail,** may God have mercy on them, were also declared as Kafi. and they were martyred by the so called Muslims. Maulana Masood Alam Nadwi writes : "The evil-thinking Ulema and those who worship the graves declared them Kafir. The Khawanin conspired against their benefactor and thus Sayyed Shahid was martyred at Balakot. Also it was there that Maulana Ismail was put to death..... On the one hand these highly spiritual persons were doing all they could to help Islam by making all the required sacrifices and on the other hand the ungrateful Muslims of India have continued calling them kafir and have been producing a lot of literature against them..... It is very unfortunate that they have not pardoned them ; the abuses continue to be hurled on them."

The decree of Kufr against Maulana Ismail Shaheed says :

There is no doubt in his being a Kafir, nor can anyone doubt the fact that he is an apostate. There is also no doubt in his helpers also being kafiir He who doubts his being a kafir is a kafir himself."

NOTES & COMMENTS

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The Holy Quran

Commenting upon يزكيهم Hazrat Khalifatul Masih II, says : "Basically the Islamic teaching is such that by acting on it the Muslims can make great worldly progress. For example one of the major items in this teaching is

خذ من اموالهم صدقة تطهرهم وتزكيهم بها

(التوبه ١٠٣)

that is, O Mohammad (peace and blessings of Allah be upon him) you should take a part of the wealth of the Muslims and purify and give it an increase.

There is no other religious scripture in the world belonging to any religion whatsoever, which lays down this principle (of taking wealth from the people and purifying it and increasing it). it is only Islam that creates a National Fund which aims at increasing the strength of the poor and bringing them in line with all the other people, shoulder to shoulder to the rich people. If there is a Fund like that which can be used for the help of the people, the question of begging will never arise. In fact what Islam says is that the needs of the people should be fulfilled without their asking for them : the established organisation should do so. مسكين i e. the poor is not only the person who has not got anything with him, he is also that person who knows something that can earn money for him but he cannot get enough to invest or buy his tools. Such a person also must be helped and tools must be supplied to him to enable him to earn his livelihood. Likewise the widows and the orphans should be helped. All these things come under the word يزكيهم for these things enable the people to make progress.

The Hadith

The Holy Prophet, peace and blessings of Allah be upon him, is reported to have said that the Believers are like an edifice some parts of which strengthen other parts.

Islam is indeed sueh a religion that it makes the collective life of the people much better. It guides us at all the times and in all the aspects of life. One thing that can make life better and easier for all of us is that we should help one another. There is nobody who can lead a good life without the help of others. Believers help one another and that is how they make this world a better place to live.

UIDANCE

If you pray
you will stay
every day
on your way

Hadayat Ullah

FROM THE NEWSPAPERS

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The Holy Quran for Head of State

Col. I. K. Acheampong Chairman of the National Redemption Council and Head of State, receiving a copy of the Holy Quran from Maulvi Abdul Wahab Bin Adam, head of the Ahmadiyya Movement in Ghana.

This was when an eight-man delegation of the Movement called on him at the Castle, Osu, yesterday.

Maulvi Adam was accompanied to the Castle by Alhaji Mumtaz Baig Arthur, president, Jamai Johnson, General Secretary, Alhaji J. C. Alhassan Atta, Mr. J. G Issah, Mr. Issifu Ali, Mr. Ahmad Quainoo and Alhaji Mohammad W. E. Arthur.

The head of the movement conveyed to Col. Acheampong greetings and best wishes from Khalifatul Masih III, the Supreme Head of the Ahmadiyya Movement, and formally invited him to the 49th conference of the movement to be held at Saltpond in the Central Region at the weekend.

Col. Acheampong congratulated him on his appointment as the first Ghanaian head of the movement, and said that Ghanaians will soon "have peace and harmony".

He, therefore, appealed to the 500,000 members of the movement to ask for peace and harmony in their prayers, adding that if "we have peace and harmony, other things would follow".

(Ghanaian Times, January 7, 1975)

Ghana will have Peace

The Head of State and Chairman of the National Redemption Council, Col. I. K. Acheampong, declared in Accra yesterday that it was his fervent belief that "Ghanaians will soon have peace and harmony."

He, therefore, called on the 500,000 members of the Ahmadiyya Movement to always pray for peace and harmony in the country.

"If we have peace and harmony other things would follow," he asserted.

The Head of State was speaking after an eight-man Ahmadiyya delegation called on him at his office at the Castle Osu.

The delegation, led by Maulvi Wahab Bin Adam, Ameer and Head of the Ahmadiyya Movement in Ghana, later offered prayers for the Head of State.

Maulvi Adam conveyed to Col. Acheampong the greetings and best wishes of Khalifatul Masih III, Supreme Head of the Ahmadiyya Movement.

The Head of State was later presented with a copy of the Holy Quran by Maulvi Adam who also formally invited Col. Acheampong to attend the 49th Conference of the Ahmadiyya Movement to be held at Saltpond at the weekend.

(*Daily Graphic, January 7, 1975*)

Ghanaian Heads Ahmadiyya Mission

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A Ghanaian has been appointed head of the Ahmadiyya Movement in Ghana.

He is 36-year-old Maulvi Abdul Wahab Adam from Fomena in Adansi who takes over from Alhaj Maulvi A. U. Kaleem, a Pakistani, who is due to retire.

A statement issued by the movement said the appointment is the most significant event in the history of the Ahmadiyya Movement since 1921.

Maulvi Adam attended the Brofoyedru Senior School and was later educated at the Ahmadiyya Secondary School, Kumasi and Jamia Ahmadiyya Rabwah, Pakistan. He holds a diploma in Arabic and a degree in Islamic Theology.

He was the first African to become fully fledged missionary of the Ahmadiyya Movement. He served in Ghana between 1960 and 1972 as a regional missionary in Brong-Ahafo Northern, Upper, Greater Accra and Eastern Regions as well as principal of the Missionary Training College at Saltpond.

He was called to Pakistan in 1972 where he became the first African to be appointed "Amir Maqami" that is to act for the Supreme Head of the Ahmadiyya Movement during his absence from the headquarters.

(*Ghanaian Times, Dec. 6, 1974*)

Islam versus Islam

by SHAKIR RIZWANI

Islam as truth versus Islam as mythology; Islam as prepetual surrender versus Islam as convience; Islam as reality versus Islam as a signboard and slogan—these are the main groups under which there are scores of sub-groups. Except for a few decades after the Holy Prophet, the unity of the ummah has been in shambles to this day.....The more shrewd nations have not lost any opportunity to exploit the differences to their own benefit.

(*The Pakistan Times, Dec. 8, 1974*)

MOSQUE

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is under way

Work has begun at Samabula on this new mosque, to be called the Fazle Umar Mosque, for the Tahrik-i-Jadid Ahmadiyya Overseas Muslim Mission, Fiji. The mosque is part of a complex which will include quarters for mission staff, class-rooms, seven shops and a bulk store. It is being built at a cost of about $275,000.

The work is being done by voluntary labour from the mission. The project, being built in stages, is expected to take about two years. The chief missionary, Ghulam Ahmad Farrukh, said that when complete the mosque would serve all mission members in the Southern district. Ghulam Ahmad Farrukh laid the first cement in the first stage of the project, the bulk store, on Sunday watched by mission members. The new buildings will replace an old wooden building the mission is now using. Mission members gave money for the project.

(*The Fiji Times, Dec. 12, 1974*)

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Jurists moot

Importance of human rights emphasised

Dr. Farooq A. Hassan gave the history of the development of the concept of Human Rights and their inclusion in the Charter of the United Nations.

He said that the proposal for the appointment of a High Commissioner for Human Rights at the U.N. was one which had been engaging the attention of the world body or quite some time.

Efforts, he said, should be made to strengthen this suggestion but the question of the Muslim countries agreeing to appoint a Commission for Human Rights for them could be considered at once since amongst the revealed religions Islam gave a lofty position to the rights of man. A number of human rights had been specifically mentioned in the Holy Quran including the right of children to proper living, the freedom of religion, freedom of expression, equal status of women, rights during war, equality before law, right to justice and right to property. He said that the developing States should not feel shy in working towards the goal of granting Fundamental Rights to the citizens.

(*The Pakistan Times, Jan. 11, 1975*)

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BY

Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala

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